قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ.
إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ (سورة الزمر 9)

KNOWLEDGE
&
REMEMBRANCE

WRITTEN BY:
DR. MAULANA MOHAMMAD NAJEEB QASMI

EDITED BY:
ADNAN MAHMOOD RASHEED USMANI

www.najeebqasmi.com



قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ. إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

(سورة الزمر 9)

Knowledge and Remembrance

Written by:
Dr. Maulana Mohammad Najeeb Qasmi

Edited by:
Adnan Mahmood Rasheed Usmani

www.najeebqasmi.com

Knowledge and Remembrance

By Dr. Muhammad Najeeb Qasmi

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First English Edition: March 2016

Published by:
Freedom Fighter Maulana Ismail Sambhali Welfare Society, Deepa Sarai, Sambhal, UP, India

Address for Gratis Distribution:
Dr. Muhammad Mujeeb, Deepa Sarai,
P.O. Sambhal, UP (Pin Code 2044302) India

Contents

Preface

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيْم

اَلْحَمْدُ لِلّهِ رَبِّ الْعَالَمِيْن،وَالصَّلاة وَالسَّلامُ عَلَى النَّبِيِّ الْكَرِيم وَعَلىٰ آله وَاَصْحَابه اَجْمَعِيْن۔

Prophet Muhammad (PBUH) came with a universal message. His message was not restricted to a certain tribe or a nation. It was not meant for a limited period either. Rather the message he was shouldered with was general and timeless.

After the departure of the Prophet Muhammad (PBUH) from this world, entire Muslim Ummah, in general, and Ulama, in particular, were entrusted with the noble responsibility of preserving that eternal message of the Prophet Muhammad (PBUH) and passing it on to the subsequent generations. So the interpreters of the Qur'an and scholars of Hadith and Fiqh of different eras have served Islam using the best available resources at their times.

Modern technologies such as websites, WhatsApp, Facebook, YouTube and mobile apps are being used currently for sharing Islamic messages and spreading teachings of Prophet Muhammad (PBUH). But it needs to be accelerated to maximize the advantages of these technologies.

Some of my sincere friends extended their technical and financial support to me so that I may also take my part in service of Islam by using modern technologies. Our team launched our website (www.najeebqasmi.com) in 2013 and two mobile applications (Deen-e-Islam and Hajj-e-Mabroor) in 3 languages in 2015. 18 Ulamas of India and Pakistan and different Islamic institutions have given their reviews about these two apps appreciating the glorious efforts made by me and my team in bringing out such Islamic apps.

While preparing these apps, my articles (around 200) were translated into English and Hindi languages. They were edited

by the experts. Hindi translations of the said articles are simple and easy to understand.

By the grace of Allah, English and Hindi translations of these articles have been compiled into 14 books in each language according to subject, totaling them to 28 books in all. Apart from this, seven books were written earlier in Urdu. Nine more books are being compiled in Urdu. These books are collections of various articles which were published in newspapers and magazines at different times.

In the current book, "Knowledge and Remembrance", diverse issues related to knowledge and remembering Allah have been discussed. The book begins with Madrassas (Islamic Schools), their establishment and the curriculum and modernization. In the later part of the book, issues like Dua', remembering Allah, tasbih and virtues of darud have been discussed.

I pray to Allah to accept this small effort made by me with the sole intention of serving Islam. I also pray to Allah for the scholars who wrote encouraging reviews, well-wishers who provided their technical and financial support for this project, translators, editors and designers.

Special thanks to Hazrat Maulana Abul Qasim Numani (Muhtamim of Darul Uloom Deoband), Maulana Mohammad Asrarul Haque Qasmi, M.P. (India) and Professor Akhtar Alwasey (Ex-director of Zakir Hussain Institute of Islamic Studies) for their valuable reviews on the books.

I also express special gratitude to Mr. Adnan Mahmood Usmani for editing these books and to Dr. Shafa'atullah Khan for his consistent support throughout this project.

Mohammad Najeeb Qasmi, Riyadh
01-06-1437 = 10-03-2016

Foreword

In the name of Allah, the Most Beneficent, Most Merciful
Praise be to Allah, Peace and blessings of Allah be upon His Messenger, Muhammad, and all his family and companions.

We are living in an age of tremendous cataclysm and uncertainty. People everywhere are groping anxiously for something that can save humanity, which has lost its way and is on the brink of unprecedented disaster. It is also true to say that we live in an era of the ultimate material civilization and progress, but in terms of values and morals, mankind appears to be diminishing day by day. Islam claims to provide answers and solutions, ones which are compatible with reason, logic, and the realities of the human life, In Islam, there are no obscure or mysterious things that we have only to believe without being allowed to ask about them. It is the Qur'an, Hadith and Sunnah which provide answers in convincing, conclusive and incomparable style.

Dr Najeeb Qasmi wrote many articles on contemporary issues and tried to guide humanity to the right path. But all his articles were limited to Urdu language and it was required to translate his work into English to convey the teachings of Islam to a broader horizon. The task of translating and editing into English at individual articles level and then compiling them into 14 volumes was an arduous one but with the blessing of Almighty Allah, I was able to accomplish this task within the specific time and I am thankful to my family for all their cooperation. Without their kind support it would not have been possible to complete it in time.

May Allah accept our efforts to spread the message of Islam and guide us all to the right path.

Adnan Mahmood Usmani
Consulting Editor
Riyadh, Saudi Arabia
16 March, 2016, 6 Jumada' II, 1437

(Mufti) Abul Qasim Nomani
Mohtamim (VC) Darul Uloom Deoband

(مفتی) ابو القاسم نعمانی
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باسمہ سبحانہ وتعالیٰ

جناب مولانا محمد نجیب قاسمی سنبھلی مقیم ریاض (سعودی عرب) نے دینی معلومات اور شرعی احکام کو زیادہ سے زیادہ اہل ایمان تک پہونچانے کے لئے جدید وسائل کا استعمال شروع کرکے، دینی کام کرنے والوں کے لیے ایک اچھی مثال قائم فرمائی ہے۔

چنانچہ سعودی عرب سے شائع ہونے والے اردو اخبار (اردو نیوز) کے دینی کالم (روشنی) میں مختلف عنوانات پر ان کے مضامین مسلسل شائع ہوتے رہتے ہیں۔ اور موبائل ایپ اور ویب سائٹ کے ذریعہ بھی وہ اپنا دینی پیغام زیادہ سے زیادہ لوگوں تک پہونچا رہے ہیں۔
ایک اچھا کام یہ ہوا ہے کہ زمانہ کی ضرورت کے تحت مولانا نے اپنے اہم اور منتخب مضامین کے ہندی اور انگریزی میں ترجمے کرادیے ہیں، جو الیکٹرونک بک کی شکل میں جلد ہی لانچ ہونے والے ہیں۔

اور امید ہے کہ مستقبل میں یہ پرنٹ بک کی شکل میں بھی دستیاب ہوں گے۔

اللہ تعالیٰ مولانا قاسمی کے علوم میں برکت عطا فرمائے اور ان کی خدمات کو قبول فرمائے۔ مزید علمی افادات کی توفیق بخشے۔

ابوالقاسم نعمانی غفرلہ
مہتمم دار العلوم دیوبند
۳/۶/۱۴۳۷ھ

Reflections

Maulana Mohammad Najeeb Qasmi, current resident of Saudi Arabia, made a great accomplishment of conveying Islamic information to the believers by using modern technologies. It, in fact, serves a good example for those who are working in the religious field.

His articles dealing with diverse Islamic subjects have been regularly published in Saudi Arabia based Newspaper, “Urdu News”. He has been serving Islam through his Mobile applications and website which he launched to spread message of Islam to a larger group of humanity. Recently, he got all his important articles translated into English and Hindi languages which are going to be launched in the form of electronic books. I hope these collections will be published in future in print edition as well.

May Allah bless Maulana Qasmi with more barakah in his knowledge and grant acceptance to his works.

Abul Qasim Nomani
Mohtamim of Darul Uloom Deoband
03-06-1437 = 13-03-2016

مولانا محمد اسرار الحق قاسمی

Mohammad Asrarul Haque

Member of Parliament

(Lok Sabha)

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Date 19/03/2016

تاثرات

عصر حاضر میں دینی تعلیمات کو جدید آلات و وسائل کے ذریعہ عوام الناس تک پہنچانا وقت کا اہم تقاضہ ہے، اللہ کا شکر ہے کہ بعض دینی، معاشرتی اور اصلاحی فکر رکھنے والے حضرات نے اس سمت میں کام کرنا شروع کر دیا ہے، جس کے سبب آج انٹرنیٹ پر دین کے تعلق سے کافی مواد موجود ہے۔ اگرچہ اس میدان میں زیادہ تر مغربی ممالک کے مسلمان سرگرم ہیں لیکن اب ان کے نقش قدم پر چلتے ہوئے مشرقی ممالک کے علماء و داعیان اسلام بھی اس طرف متوجہ ہو رہے ہیں جن میں عزیزم ڈاکٹر محمد نجیب قاسمی صاحب کا نام سرفہرست ہے۔ وہ انٹرنیٹ پر بہت سا دینی مواد ڈال چکے ہیں، باضابطہ طور پر ایک اسلامی و اصلاحی ویب سائٹ بھی چلاتے ہیں۔

ڈاکٹر محمد نجیب قاسمی کا قلم رواں دواں ہے۔ وہ اب تک مختلف اہم موضوعات پر سینکڑوں مضامین اور کئی کتابیں لکھ چکے ہیں۔ ان کے مضامین پوری دنیا میں بڑی دلچسپی کے ساتھ پڑھے جاتے ہیں۔ وہ جدید تکنالوجی سے بخوبی واقف ہونے کی وجہ سے اپنے مضامین اور کتابوں کو بہت جلد دنیا بھر میں ایسے ایسے لوگوں تک پہنچا دیتے ہیں جن تک رسائی آسان کام نہیں ہے۔ موصوف کی شخصیت علوم دینی کے ساتھ علوم عصری سے بھی آراستہ ہے۔ وہ ایک طرف عالم دین ہیں، تو دوسری طرف ڈاکٹر و محقق بھی اور کئی زبانوں میں مہارت بھی رکھتے ہیں اور اس پر مستزاد یہ کہ وہ فعال و متحرک نوجوان ہیں۔ جس طرح وہ اردو، ہندی، انگریزی اور عربی میں دینی و اصلاحی مضامین اور کتابیں لکھ کر عوام کے سامنے لا رہے ہیں، وہ اس کے لئے تحسین اور مبارک باد کے مستحق ہیں۔ ان کی شب و روز کی مصروفیات و جدو جہد کو دیکھتے ہوئے ان سے یہ امید کی جا سکتی ہے کہ وہ مستقبل میں بھی اسی مستعدی کے ساتھ مذکورہ تمام کاموں کو جاری رکھیں گے۔ میں دعا گو ہوں کہ باری تعالیٰ ان سے مزید دینی، اصلاحی اور علمی کام لے اور وہ اکابرین کے نقش قدم پر گامزن رہیں۔ آمین!

مخلص

(مولانا) محمد اسرار الحق قاسمی

ایم.پی. لوک سبھا (انڈیا)

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Reflections

In the present era, modern technologies are very effective tools to spread one's ideology. I appreciate that some Islamic scholars already took initiative to create religious awareness in the Muslim society using these new technologies. We can find wide range of Islamic information already available at internet. Majority of those scholars are from Western countries. Now Ulama of Eastern countries are following their footsteps. Dr. Mohammad Najeeb Qasmi is one of them. He has already created his own Islamic website.

Dr. Mohammad Najeeb Qasmi is a religious scholar and researcher. He has written many articles and books on various Islamic topics which are read by a massive number of people throughout the world. His knowledge and understanding of innovative technologies assists him to convey his messages to Muslim community in the world. His efforts to bring his articles and books in Urdu, Hindi and English languages are admirable. We expect that his enthusiasm towards serving Islam will continue in the future. May Allah bless Dr. Qasmi with more knowledge of Islam.

(Maulana) Mohammad Asrarul Haque Qasmi

M.P. (India)

President of All India Education & Social Foundation – New Delhi

प्रो. अख़्तरूल वासे
आयुक्त
PROF. AKHTARUL WASEY
Commissioner

सत्यमेव जयते

भाषाजात अल्पसंख्यकों के आयुक्त
अल्पसंख्यक कार्य मंत्रालय
भारत सरकार
Commissioner for Linguistic Minorities in India
Ministry of Minority Affairs
Government of India

تقریظ

اطلاعاتی انقلاب برپا ہونے کے بعد جس طرح ہر قسم کی معلومات انٹرنیٹ کے ذریعہ آنکھوں کی دو چلیوں میں سماگئی ہیں۔ اس نے ''گاگر میں ساگر'' اور ''کوزے میں دریا'' کے تخیلاتی تصورات کو نہ صرف حقیقت بنادیا ہے بلکہ ان پر ہمارا انحصار روز بروز ناگزیر ہوتا جارہا ہے۔ گوگل (Google) ہو یا وکی پیڈیا (Wikipaedia) یا پھر دوسری سوشل سائٹس انہوں نے ترسیل وابلاغ کو وہ ہمہ جہت رخ اور رفتار کی تیزی عطا کی ہے کہ فراق وفصل کے تمام تصورات بے معنی ہو کر رہ گئے ہیں۔ لیکن اس اطلاعاتی انقلاب نے ایک پیچیدہ مسئلہ یہ پیدا کردیا ہے کہ اطلاعات رسانی اور خبروں تک رسائی میں حقائق سے گریز یا ان کو مسخ کرنے کا چلن بھی اس طرح شامل ہو گیا ہے اور اس سچائی کو اسلام اور مسلمانوں سے بہتر کون جانتا ہے۔ دوسرا سنگین مسئلہ یہ ہے کہ باخبر ہونے اور معلومات حاصل کرنے کے لئے اب مطالعہ کی عادت لوگوں میں خاصی کم ہوتی جا رہی ہے۔ کیونکہ موبائیل کے روپ میں دنیا ان کی مٹھی میں سمائی رہتی ہے اور وہ سب کچھ اسی کے ذریعہ جاننا چاہتے ہیں۔ اس چیلنج اور مسئلے کے حل کے لئے ضروری ہے کہ ہم غلط بیانیوں اور حقائق کو دنیا پر آشکار کرنے کے لئے اور اپنے ہم مذہبوں خاص طور پر نئی نسل کو صحیح معلومات فراہم کرنے، انہیں رہنمائی دینے اور ان کے شعور میں بالیدگی اور پختگی لانے کے لئے اس اطلاعاتی انقلاب کے جتنے بھی وسائل وذرائع ہیں ان کا بھرپور استعمال کریں۔

مجھے خوشی ہے کہ ہمارے ایک موقر اور معتبر عالم حضرت دین مولانا محمد نجیب قاسمی نے جو از ہر ہند دارالعلوم دیوبند کے قابل فخر ابنائے قدیم میں سے ہیں اور عرصہ سے مملکت سعودی عرب کی راجدھانی ریاض میں برسرکار ہیں، انہوں نے اس ضرورت کو بخوبی سمجھا اور دنیا کی پہلی اسلامی موبائیل ایپ ''دین اسلام'' اور ''حج مبرور'' اردو، انگریزی اور ہندی میں تیار کیا تھا اور اب وقت گزرنے کے ساتھ نئے سوالات کی روشنی اور علمی ضرورتوں کے تحت نئے مضامین اور نئے بیانات شامل کر کے ایک دفعہ پھر نئے انداز کے ساتھ پیش کرنے جارہے ہیں۔ مزید برآں زندگی کے مختلف پہلوؤں پر دین کے حوالہ سے دوسو مضامین کے الیکٹرونک ایڈیشن کو بھی منظر عام پر لایا جارہا ہے۔ مجھے وقتاً فوقتاً محترم مولانا محمد نجیب قاسمی صاحب کے مقالے، الیکٹرانک مضامین اور علمی فتوحات سے استفادہ کرنے کا موقعہ ملتا رہا ہے۔ مجھے ان کے متوازن، اعتدال پسند اور عالمانہ انداز تحریر نے ہمیشہ متاثر کیا۔ میں مولانا نجیب قاسمی کی خدمت میں ہدیۂ تبریک وتشکر پیش کرتا ہوں اور خدا سے دعا کرتا ہوں کہ وہ ان کی عمر میں درازی، علم میں اضافہ اور قلم میں مزید پختگی عطا فرمائے۔ کیونکہ:

ستاروں سے آگے جہاں اور بھی ہیں
ابھی عشق کے امتحاں اور بھی ہیں

(پروفیسر اختر الواسع)
سابق ڈائریکٹر: ذاکر حسین انسٹی ٹیوٹ آف اسلامک اسٹڈیز
سابق صدر: شعبہ اسلامک اسٹڈیز جامعہ ملیہ اسلامیہ، نئی دہلی
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Reflections

The revolution of information technology has provided easy access to all kinds of information. Maxims like "Ocean in a pot" does not seem to be an imagination anymore. Our dependence on the technology is increasing. Google, Wikipedia and other social websites are the fastest tools of information and communication. But this abundance of information has created confusion. Instead of conveying truth to people, it is being used to spread distorted reality. This is harming Islam and Muslim mostly. Second major issue is that internet has affected the habit of book reading. In such scenario, we need a positive use of these resources of information, so that we can expose the truth to people and guide the Muslim community especially young generation to the right path.

I am glad that our respected scholar Maulana Muhammad Najeeb Qasmi who is one of the alumni of Darul Uloom Deoband and has been residing in Riyadh, Saudi Arabia for quite a long time felt this need. He launched the first Islamic mobile application "Deen-e-Islam" and "Hajj-e-Mabroor" in Urdu, Hindi and English languages. Considering the needs of time, he is again presenting it with the addition of new articles and speeches. Moreover, he is going to launch electronic edition of two hundred articles on different religious aspects. I often read his electronic articles. His moderate and scholarly articles always touch me. I express my gratitude to Maulana Najeeb Qasmi and pray for his long life to Allah. May Allah bless him with more knowledge.

Professor Akhtarul Wasey
Ex - Director of Zakir Husain Institute of Islamic Studies
Ex - Head of Islamic Studies Department,
Jamia Millia Islamia – New Delhi
Ex - Vice Chairman of Urdu Academy – Delhi

Light of Education

Curriculum of Madarsas and its Contributions

Significance of education in the light of the Qur’an and Hadeeth:

Significance of education is obvious. Human being has got superiority over other creatures solely because of education. Allah the Exalted sent down His first revelation with the word “Iqra” and taught human being to equip themselves with the education. The second verse of the first revelation is interpreting the first verse, that the real education is something which helps a man to know his Creator and Sustainer Who created him with a dirty drop of semen and that the main objective of education is to lead one’s life according to the will of his Lord.
Moreover, Allah the Exalted swore with pen in another verse in the Qur’an. This too illustrates for us the great significance of education. In this verse the word “pen” means pen of destiny. So it is clear that the true education teaches a man to have faith in the destiny.
“Can those who have knowledge are equal to those who do not?” (Surah Al Zumar: 9).

The above mentioned verse too is clear about the importance of education. If we go through the context of this verse, we will find that the education can be a blessing only if it guides us to the path of Allah.
“Allah will raise those, in ranks, who believed and are given knowledge. Allah is well aware of what you do." (Surah Al Mujadala: 11).

Addressing to the Prophet Muhammad (PBUH), Allah the Exalted says in another place: "And do not hasten with (reciting) the Qur'an before its revelation to you is concluded, and say, My Lord, improve me in knowledge." (Surah Taha: 114).

Both the verses indicate that education is an endless ocean which has no limitation. Human beings are supposed not to stop at any point. Rather they should keep striving and praying to achieve more of the knowledge.
"Only those of His slaves fear Allah who are knowledgeable. Surely Allah is Mighty, Forgiving."(Surah Al Fatir: 28).

All the interpreters of the Qur'an agree that the word "Ulama" in this verse means scholars of Islam who study the Qur'an and teach it, have knowledge of Allah and ponder over His creations to acknowledge His greatness and majesty and fear Allah. From this interpretation we can conclude that the only education which raises human being in rank is the education derived from the Qur'an and Hadeeth.

Significance of education has also been described in various Ahadith. I will mention only one Hadeeth which is enough to highlight its importance. The Prophet (PBUH) says: "And whoever follows a path to seek knowledge therein, Allah will make easy for him a path to the Paradise. No people gather together in one of the Houses of Allah, reciting the Book of Allah and studying it among themselves, except that Sakeenah (tranquillity) descends upon them, and mercy envelops them, and the angels surround them, and Allah mentions them amongst those who are with Him. And whoever is slowed down by his

actions, will not be hastened forward by his lineage. "(Muslim).

Education is acceptable to Allah only if it leads a person to the path of the Paradise. Another part of this Hadeeth also concedes this point. Real knowledge is the knowledge of the Qur'an and Hadeeth.
Human beings achieve knowledge using one of the three sources.

1. Senses which include eye, ear, mouth, hand and leg
2. Intellect
3. Revelation

Knowledge achieved through senses and intellect has the possibility of mistakes. But the knowledge achieved through revelation does not have the possibility of mistakes, as it is endowed by Allah to the prophets and through them it reaches to the human being. This type of knowledge provides the human being answers to various questions which senses and intellect do not do. So we can conclude now that only senses and intellect are enough to guide human beings to the right path. They also need divine knowledge, which is superior to the knowledge of senses and intellect. Islam does not stop from obtaining knowledge using first two sources.

We believe that the science of the Qur'an and Hadeeth is superior to other sciences. But we should strive to achieve knowledge of senses and intellect as well. History is witness that Muslims had been far more ahead in every field of education and had contributed in every subject. But painfully I am acknowledging that today majority of them have left the knowledge of the Qur'an and Hadeeth and also they are far behind in the worldly educations. We

need to restore our lost dignity which cannot be possible without the knowledge of the Qur'an and Hadeeth.

Establishment of Madarsas

Now we talk about those Masajid, Madarsas and religious establishments which are serving to guide Muslim Ummah to the right path. It is generally believed that Madarsas' systems was started in the fourth century of Hijrah. But the fact is that Muslims paid attention towards Islamic education even at the time of the Prophet Muhamad (PBUH). Daar Arqam, Masjid Nabawi and the circle of Masjid Quba are clear evidence of it. In the fourth and fifth century of Hijrah, Al Azhar University in Egypt, Madarsa Abu Bakar Al Asfa'hani in Asfa'han and Madarsa AbulIs'haq Al Asfa'rani in Nishapur came into existence. Arab businessmen established Masajid and Madarsas in southern part of India (Malabar) in the seventh century of Hijrah. As for the northern region of India, Madarsa systems started there with the victory of the Turk kings. But in 1206 when Muslims established their regimes in Delhi, they started several Madarsas and primary Madarsas in Delhi and several other surrounding villages.

Objective of Madarsas

The sole objective of establishing Madarsas is to teach the Qur'an and Hadeeth and all other sciences which are derived from the Qur'an and Hadeeth. Creating selfless people who can take forward such education to other generation is also part of the objectives of Madarsa education.

What is taught in Madarsas?

Subjects which are taught in Madarsas are listed here: Ilme Tajweed, Ilme Tafseer, Ilme Usoole Tafseer, Ilme Hadeeth, Ilme Usoole Hadeeth, Ilme Fiqh, Ilme Usoole Fiqh, Ilme Mirath, Ilme Aqaa'ed, Ilme Nahaw, Ilme Sarf, Ilme Mantiq, Ilme Falsafa, Ilme Balaghat and some other Uloom as per the requirement of time.

Modification in Madarsa Curriculum

Reforms in Madarsas' curriculum is one of the issues which is raised by people times and again. Three types of opinions are generally found in this regard.

1. Some people believe that Madarsas' curriculum is totally useless in the current scenario of the world. It needs complete change and modern education should be incorporated so that the products of Madarsas cop up with the graduates of colleges and universities. This type of opinion is held widely by those people who never went to Madarsas and understood their curriculum. Surprisingly these people show their false concern regarding 2% of Muslim students who go to Madarsas, but they never think about giving basic Islamic education to 98% or 90% of Muslims who go to schools.
2. Contrary to this, there exists another type of people who do not tolerate any change in Madarsas' curriculum. Obviously both groups are extremists and are on the wrong side. We cannot say that Madarsas' curriculum is totally useless and needs overall change, as the sole objective of these establishments is to spread and preserve the Islamic educations and guide humanity towards the path of Allah. If existent

curriculum is completely changed, it will certainly lose its target. Nor it will be right to say that Madarsas' curriculum does not need any change, as it has been failing to fulfil the worldly needs of the people.

3. Moderate opinion in this regard is that Madarsas should continue with the same system and curriculum with slightest change in the books and subjects. Teaching the Qur'an and Hadeeth and other Islamic subjects should remain the point of focus of Madarsas. However, books of the Qur'anic interpretations and Hadith explanation as well as books of Nahaw, Sarf and Arabic literature need to be compiled in new way considering the requirement of the present time. Some books of Mantiq and Falsafa will be better to be replaced with English, Math, and Computer etc. It does not mean that we should neglect the Islamic subjects. Rather these subjects ought to be given priority with the addition of few modern subjects. We are not advocating the complete change otherwise Madarsas will be deviated from their right objective. As Allama Iqbal said: "Leave these Madarsas at their own pattern, let the young poor Muslims study there. If these Ulama disappear you do not know what will happen. I have witnessed with my own eyes in Istanbul. Muslims have ruled there for 8 centuries. But today only demolished and deserted signs of Muslim regimes are there." (Monthly DarulUloom Magazine, Issue of December 1994).

Similarly, Islamic scholar Allama Sayed Sulaiman Nadwi says: "We will need these Arabic Madarsas in future more than today when India's atmosphere will take on quite new form where all the people will go mad in search of wealth and position. At that time, these Madarsas will serve as

centres for Islam. So their protection and proper administration is the responsibility of every Muslim.

Contributions of Madarsas

Madarsas' contributions are endless. But here I will enlist only a few major services that Madarsas have rendered in the society.

1. Imparting education of the Qur'an and Hadeeth, these Madarsas have contributed in many ways in spreading the Qur'anic and Hadeeth teachings in the Indian sub-continent. This is one of the significant contributions which other institutions have not done. It will not be an exaggeration, if we say that spreading Islamic educations without the existence of Madarsas is impossible.
2. Establishment of modern institutions, products of these Madarsas have established schools, colleges and universities so that Muslims can avail the opportunity to get modern educations. Shaikhul Hind Maulana Mahmoodul Hassan laid the foundation of Jamia Millia Islamia. Maulana Muhammad Ali Jauhar played a very significant role in the development of that university. We cannot overlook Allama Shibli Numani's services towards Aligarh Muslim University. Apart from these Islamic scholars, there are many other Ulamas who not only encouraged Muslim for modern education, but they also established schools and colleges. Currently Maulana Wali Rahmani and Maulana Ghulam Muhammad Wastanwi are living examples. They are running various colleges in India which produce a large number of doctors, engineers etc every year.

3. Madarsas are known for their unbiased approach. They do not discriminate between groups of people. Their doors are equally open for both rich and poor students i.e. Madarsas are successful in spreading the educations even in poor community.
4. Madarsas have established education system in rural areas more than any other government or non-government institutions. Their products are not only serving in the metropolitan cities, but they are also going to remote rural areas to create awareness for Islamic education among Muslims. Not only that, there are some Madarsas in the remote areas of Bihar and UP where non-Muslim children are also getting education.
5. Islamic institutions have served to keep Urdu language alive. Thus we see large numbers of books on Islamic subjects are in Urdu.
6. If we study the history of independence of India, here too we will find that Madarsas are not behind any other institutions. Considerable number of Ulama sacrificed their lives in the freedom fighting.
7. Madarsas are running Darul Qaza and Iftain various cities and towns where family disputes are settled in the light of the Qur'an and Hadeeth free of cost. These Daru Qaza and Ifta save Muslims from going to courts.
8. Every community has its identity. Islamic Madarsas have inspired Muslims not to lose their Islamic identity and culture. Today, the whole world is striving to demolish the Islamic culture. But these Madarsas are big obstacle in their way. That is why Madarsas have been their main target for quite a long time.
9. Several Muslim welfare movements are run by Ulama of Madarsas in India

Modern institutions need to incorporate Islamic education

As mentioned earlier, Islam does not prohibit from modern education. It is fact that today majority of Muslim students learn in modern institutions. Most of them are unaware of Islam. That is because those institutions are run by people who do not know about Islam. The responsibility falls on Ulama. They need to come ahead and establish such institutions where apart from modern educations, children are also provided with the facility of basic of Islamic educations and are brought up in the complete guidance of the Qur'an and Hadeeth. So that they can produce religious doctors, engineers, lawyers etc. who can represent the right Islam in all sectors. Schools, colleges and universities run by Muslims are supposed to give utmost importance in creating the Islamic environment. Parents are requested to prefer such institutions where children's faith and morality is in safe hands while selecting schools or colleges.

Dua'a - A strong weapon of Muslim

What is Dua?

Dua literally means to call upon. In Islamic terminology, it means to ask Allah with complete devotion. Human being at the time of difficulty naturally turns towards Allah. The Glorious Qur'an says: "And when man is afflicted by pain, he calls his Lord turning to Him passionately." (Surah Al Zumar: 8)

The Prophet Muhammad (PBUH) says: "Dua is the kernel of *Ibadah*." (Tirmizi) In another Hadeeth he says: "Dua is worship." (Narrated by Tirmizi)

Why we need Dua?

We all are needy. Allah the Exalted owns everything which is in the earth or heaven. He alone grants the seekers. The Glorious Qur'an says: "Allah is the Need-Free, and you are the needy." (Surah Muhammad 38) Since we are needy, we are supposed to divulge our need to our Creator Who has the power to satisfy our needs.

Significance of Dua:

Allah the Exalted has not only encouraged us for Dua, but also in Surah Fatiha He has taught us how to make Dua? What are the etiquettes of Dua?

1. “When My servants ask you about Me, then (tell them that) I am near. I respond to the call of one when he prays to Me; so they should respond to Me, and have faith in Me, so that they may be on the right path.”(Surah Al Baqarah: 186)
2. “Your Lord says call Me, I will respond to you” (Surah Al Momin: 60)

The Prophet (PBUH) has also described virtues and etiquettes of Dua in several Hadeeth.

1. Abu Hurairah (RA) narrates that the Prophet (PBUH) says: “Nothing is more virtuous in front of Allah than Dua” (Ibne Majah)
2. Abdullah bin Umar (RA) narrates that the Prophet (PBUH) says: “Whosoever of you the door of supplication is opened for, the doors of mercy have been opened for him”. (Tirmizi)
3. “Dua is a weapon of Muslim”. (Musnad Abu Ya’la) Similarity between Dua and weapon is that the weapon protects a man from his enemy. Similarly Dua saves a man from difficulties and disasters.
4. “Your Lord is Generous. When a slave stretches his hands in front of Him, He feels shy to turn him down” (Abu Dawood)

Above mentioned verses and Ahadith are enough for us to understand the significance of Dua. All of them encourage us for Dua assure us about our call being answered by Allah if done with sole intention.

Now I will mention those Ahadith in which Allah’s Messenger (PBUH) has warned us about the displeasure of Allah the Almighty, if we do not ask from Him.

Abu Hurairah (RA) narrates that the Prophet (PBUH) said: “Allah gets angry with those who do not beg Him” (Tirmizi). There is no one in the world who gets angry with us if we do not beg him. Even our parents get irritated if we insist upon asking from them all the time. But Allah is Merciful, Compassionate and loves His slaves when they beg Him.

Etiquettes of Dua

Since Dua is a worship, as mentioned earlier in a Hadeeth, we need to follow some etiquettes and instructions which have been taught to us by the Prophet (PBUH), so that our Duas get answered by Allah. If some of the etiquettes are left unintentionally, it does not mean that our call will not be answered. Before mentioning etiquettes of Dua, I would like you to know that among the etiquettes, some are considered as Wajib and primary parts without which Dua is not acceptable, whereas others are simply Mustahab.

Important parts of Dua (Wajibat)

1. Sincerity: complete faith in Allah that He alone can fulfil our needs. Allah, the Exalted, says in the Glorious Qur’an: “Ask Allah with complete faith”. (Surah Al Momin 14)

2. Confidence that Duawill be answered: while making Dua, it is important that to have confidence in Allah that He has promised for acceptance of dau and He will answer to my call. The Prophet (PBUH) says: “When you ask Allah, you must have complete assurance that Allah will grant you whatever you are asking for”. (Tirmizi)

3. Mental presence: mental presence is a significant part of Dua. The sign of it is that we must be conscious of what we are asking. The Prophet (PBUH) says: “Allah does not answer to those who are neglectful and ask half-heartedly”. (Tirmizi)
4. Halal earning: “The Prophet (PBUH) mentioned a man who travelled far, becoming dishevelled, dusty and he raises his hands to the sky, saying, “O Lord! O Lord!” while his food is unlawful, his drink is unlawful, his clothing is unlawful, and he is nourished by the unlawful, so how can he be answered?” (Muslim)
5. Acknowledging the greatness of Allah and sending Darud to the Prophet Muhammad (PBUH) in the beginning of Dua: The Prophet (PBUH) says: “When anyone of you makes Dua, he should first praise Allah, send Darud to me and then ask whatever he desires for”. (Tirmizi) Umar (RA) says: “Our Duas remain hung between the earth and heaven until we send Darud to the Prophet Muhammad (PBUH)”. (Tirmizi)
6. Confession of sins at the time of Dua: we first need to get out of the sin, repent on it and be fully determined not to repeat it in future.
7. Dua with low and slow tone is better than louder sound. Allah, the Exalted, in the Glorious Qur’an says: “Supplicate to your Lord humbly and secretly. Surely, He does not like those who cross the limits”. (Surah Al Araf: 55).

However, in congregation we are allowed to make Dua with a little louder voice.

Mustahabbat of Dua

Things we need to take care of while making Dua

1. Righteous deeds before making Dua like Salah, fasting, charity etc.
2. Facing towards the direction of Qiblah with hands raised against the arm and fingers closed.
3. Starting Dua with the noble names and attributes of Allah.
4. Making Dua whole heartedly.
5. Shedding tears or making your face in a way that it gets resemblance with crying people.
6. Repeating every part of Dua three times.
7. Choosing words which have been mentioned in the Qur'an or narrated by the Prophet Muhammad (PBUH).
8. Making Dua after salah (especially *Farz* salah).
9. Saying Amen after each Dua.

Forbidden things in Dua:

1. Having faith in means and forgetting that Allah has the power to do everything.
2. Asking for something which is un-Islamic or illogical.
3. Bothering for creating rhythm in Dua. As such things cannot come from the heart.
4. Asking for something bad about one's siblings. As it may possibly come out of the mouth at a time when Dua is answered.
5. Being disappointed and hopeless if a Dua is unanswered. Rather one should have complete faith

in his Creator and be optimistic that his Dua certainly can be answered at any time.

Times and situations when Dua is answered

Dua can be answered at any time. But there are some moments or situations in which chances of Dua being answered are more. So we should not waste such prestigious moments.

1. Night of Qadar: last ten nights of the month of Ramadan. (Tirmizi & Ibne Majah)
2. Entire month of Ramadan including the night of Eidul Fitr.
3. Day of Arafa (9th day of the month of DhulHijjah till the sunset. (Tirmizi)
4. 10th of DhulHijjah in Muzdalifa from the dawn till the sunrise.
5. Friday night and day.
6. Every day from the half night till the Dawn.
7. At the time of Friday prayer. The Prophet (PBUH) says: "On every Friday, there is a certain time in which Dua is answered." (Bukhari and Muslim) Scholars have different opinions regarding that specific time. Of those two opinions are most preferable. 1) When Imam walks up to the pulpit till the end of Salah. 2) Between Asar and Maghrib. As per the first opinion, people can pray and say Amen in heart when Imam is delivering sermons or making Dua.
8. Between Azaan and Iqamah. (Timizi)
9. After obligatory salah. (Nasai)
10. In Sajdah. (Muslim)

11. After the recitation of the Qur'an. (Tirmizi)
12. After drinking Zazam water. (Mustadrak Haakim)
13. At the time of war in Jihad. (Abu Dawood)
14. In the gathering of Muslims (Sihahe Sittah)
15. At the time of raining. (Abu Dawood)
16. First sight of Baitullah. (Tirmizi)

Places in which Dua is answered

Dua is answered at any place. But there are certain places in which we have increased chances of Dua being answered.

1. During Tawaf.
2. In Hateem (semi-circular portion which is in fact the part of Ka'ba) Masjidul Haram.
3. Inside Baitullah.
4. Safa and Marwah and the area which falls between while performing sa'ee.
5. Behind Maqaame Ibrahim.
6. Plains of Arafat, Muzdalifa and Mina.
7. After the stoning of Jamrae Ula and Wusta by standing on its right or left isolated from crowd.

People whose Dua is not turned down

1. Oppressed and helpless people. (Bukhari and Muslim)
2. Disaster affected people. (Bukhari and Muslim)
3. Parents' Dua in favour of their children is answered quickly. (Muslim)
4. Dua of people who are loyal and obedient to their parents.

5. Travellers: Dua of travellers are answered, as they are far from their home and are restless due to tiresome journey. In such conditions when they pray, they pray whole heartedly, that is why their Dua is not turned down by Allah the Merciful. (Abu Dawood)
6. Dua of fasting people at the time of iftar: after having long hours of fast, fasting people feel hungry and their temptation towards food or water increases. They have also already achieved the pleasure of Allah by keeping fast throughout the day that is why Allah honours them with the acceptance of their Dua at the end of fasting.
7. Dua of a Muslim in favour of another Muslim in his absence: we pray for ourselves. That is good. But we should not forget other Muslim brothers in our prayer. The Prophet (PBUH) says: "Dua which is fastest to be answered by Allah is the Dua for fellow Muslim in his absence. (Tirmizi)
8. That is solely because such Duas undoubtedly come out from the heart and do not have the iota of show off. The Prophet (PBUH) in another Hadeeth says: "When a Muslim prays for another Muslim in his absence, his Dua answered. Allah appoints an angel who stands beside him, says Amen and repeats the same Dua for that person too". (Muslim)
9. Dua of Hujjaj and Mu'tamereen: Abu Hurairah (RA) narrates that the Prophet (PBUH) said: "Those who are performing Hajj or Umrah, they are the special guests of Allah. If they call Allah, He answers to them or if they ask for forgiveness, their sins are washed away". (Ibne Majah & Nasai)
10. Dua of sick and Mujahid: there are several Hadeeth in which the Prophet Muhammad (PBUH) said that Dua of sick until he recovers from sickness and Mujahid

until he returns from Jihad is answered. In another Hadeeth the Prophet (PBUH) says: “When you visit a sick, ask him to pray for you”. (Ibne Majah)

How do you realize that your Dua has been answered?

When you are making Dua, you feel guilty of your sins and overwhelmed with fear of Allah. Your body gets shaking and you feel a sudden comfort and rest as if a heavy burden has been removed from your shoulder. If such conditions are created, then praise Allah Almighty as much as you can with complete devotion, send Daru to the Prophet Muhammad (PBUH) and ask whatever you desire for. Don’t be hasty in your prayer. We hope Dua with such conditions will never be turned down by Allah. We Muslims are supposed to be optimistic about our Dua every time. If we are not given whatever we ask for, it does not mean that Dua has been turned down. Allah, the Exalted, is well aware of what is best for us and bless us accordingly.

At the end of the day, Dua is worship. It gives us comfort, guides us to right path, cleanses us from our sins and makes us closer to Allah. Today, we take every measure to avoid difficulties and get rid of our problems, but we do not do what is easier and more effective. May Allah give us taufeeq for Dua.

Remembrance of Allah

Apart from performing our obligations, we also need to spare few minutes daily in the morning or evening to remember our Creator. Allah the Exalted in the Glorious Qur'an has asserted on the virtues of Zikr in many places. Few verses from the Qur'an are being quoted below in this regards:

1. "O you who believe, remember Allah abundantly, and proclaim His purity at morning and evening." Chapter: 33, Verses: 14, 42.
2. "So, proclaim Allah's purity (from shirk) when you see the evening and when you see the morning.", Chapter: 30, Verse: 17.
3. "Listen, the hearts find peace only in the remembrance of Allah." Chapter 13, Verse 28.

The Prophet Muhammad (PBUH) has also emphasized on the significance of Zikr in several Ahadith. Few of them are mentioned below for example:

1. "One who remembers Allah and the other one who does not remember Allah are like living and dead souls." (Bukhari, Chapter: Virtue of the Remembrance of Allah).
2. "House where Allah's name is remembered is like living person and house where Allah's name is not remembered is deserted and is like dead person." (Muslim, Chapter Virtue of performing nafl Salah in the house)

Apart from the general virtues of Zikr which have been described by the Prophet (PBUH), there are some special

Zikr whose recitation in specific times has certain virtues. For instance:

1. Fatimah (RA) due to her weakness asked Prophet Muhammad (PBUH) for a servant. The Prophet (PBUH) replied: “Shall I not tell you something which is better than this. And that is recitation of Sub’hanallah 33 times, Al’hamdulillah 33 times and Allahu Akbar 34 times before going to bed.” (Bukhari).

2. The Prophet (PBUH) said: Is one amongst you powerless to get one thousand virtues every day. Amongst those who had been sitting there, one asked: How one amongst us can get one thousand virtues every day? He said: Recite: “Sub’hanallah" (Glory be to Allah) one hundred times for (by reciting it) one thousand virtues are recorded (to your credit) and one thousand vices are blotted out.” (Muslim).

3. The Prophet (PBUH) is reported to have said: “He who utters “Sub’hanallahi Wa Bihamdihi” (Glory be to Allah, and all praise is due to Him), one hundred times a day, his sins are obliterated even if they are equal to the extent of the foam of the sea.” (Muslim).

Using beads or left hand while remembering Allah

Many authentic Hadeeth are present in the books of *Ahadith* which reveal that some *Azkar* have to be recited in certain numbers of time. The method of calculating may differ. One can calculate using fingers of his right hand, right and left hand, stones, dates' seeds or beads. The Prophet Muhammad (PBUH) has not described any certain method of counting.

- "The Prophet (PBUH) used to count Tasbeeh on his hand." (Tirmizi 3411 & 3486, Nasa'i 819 & 1278, Abu Daood 5065 etc)

Above mentioned Hadeeth does not specify right or left hand. However, similar Hadeeth has been narrated by Abu Daud in which it is clear that the Prophet (PBUH) would use his right hand for Tasbeeh. This Hadith has been recorded by many chains. Only one chain of Abu Daud describes right hand whereas other chains are common and do not specify right or left hand. That is why most of the scholars believe that the word "right" is *Shaaz* (rare) and has been added by the narrator Muhammad bin Qudama.

Moreover, a number of Prophet's companions (RA) would use various things for counting Tasbeeh. The Prophet (PBUH) never stopped them.

❖ Counting *Tasbeeh* by simply using hand with no mention of right or left is proved in many *Ahadith*. For example: Abdullah bin Amr (RA) reports: "I saw the

Prophet (PBUH) counting *Tasbeeh* on his right hand." (Tirmizi)

- Mother of Believers Safiya bint Hayy (RA) reports: once the Prophet (PBUH) came to me, I was having 4000 of dates' seeds on which I used to count *Tasbeeh*. He asked: O daughter of Hayy what these seeds (kernels) are for? I replied that I use them to count my *Tasbeeh*. (Tirmizi 4/274 & 3554)
- Saad bin Abi Waqas (RA) reports that he went to a companion (RA) along with the Prophet (PBUH). She was having seeds or stones which she used for *Tasbeeh*. (Tirmizi 5/562 & 3568, Abu Daud 1500)
- Abu Huraira (RA) used to count *Tasbeeh* on seeds.

Opinions of Scholars of Islam about Beads

Considering various *Ahadith*, some of which have been mentioned above, majority of scholars of Hadeeth and Fiqh believe that one may use any of fingers, seeds, stones or beads etc. to count his number of *Tasbeeh*. Although, using fingers for counting is preferable. All these things are not the main objective of prayer. Rather they are the source of prayer, like using speakers in Masajid. Scholars of India, Pakistan and Bangladesh have the same opinion. Even Allama Al Suyouti (RA) has proved the permissibility of using beads and mentioned the consensus of majority of scholars on it in his booklet Al Min'ha fi AsSub'ha.

Renowned scholar and ex-great Mufti of Saudi Arabia, Sheikh Abdullah bin Baaz (RA), has also the similar

opinion. Below extract has been taken from his website http://www.binbaz.org.sa/mat/17357

"There is no harm in counting your Tasbeeh on beads, seeds or stone. Although using fingers is more preferable. As it has been the practice of the Prophet (PBUH). But it is proved by various Hadeeth that the Prophet (PBUH) saw some women using stone and did not say anything to them. Some pious people also have been observed using stones and other things for counting Tasbeeh. Considering that, we cannot deny the permissibility of those things. However, one would better be suggested to use fingers for counting purpose."

Allama Ibne Taymiyyah says: "It is proved by authentic *Ahadith* that some companions including Abu Huraira (RA) used to count Tasbeeh on stones and Prophet (PBUH) never forbade them. (Majmu'a Fatawa 22/297)
Note: Silence of Prophet (PBUH) over acts of a companion (RA) is deemed by scholars as his approval.

Well known scholar of Saudi Arabia Sheikh Muhammad Othaimin says: "Beads and fingers can be used for Tasbeeh, as it is proved by the acts of some companions of the Prophet (RA) to use stones. Although, counting on finger is preferable." This opinion of Shaikh Othaimin is available on the link;
http://majles.montadamoslim.com/t233-topic
Shaikh Abdul Aziz Fauzan bin Salih Al Fauzan and Shaikh Muhammad Hassan, two famous scholars of Saudi Arabia also allow using fingers, beads, seeds etc. Their opinion can be listened on;

YouTube: http://www.youtube.com/watch?NR=1&v=8q-mfp_gcZw&http://www.youtube.com/watch?v=ICZlgMDm_Pw&feature=related.
Shaikh Abdul Fattah Salih Al Yafi'ee has written a scholarly article on the topic in question in which he has mentioned the consensus of the 4 Imam on permissibility of Tasbeeh on beads. The article is available on the link;
http://www.almeshkat.net/index.php?pg=stud&ref=144

Summary

Above mentioned authentic *Ahadith* and opinions of great scholars prove that one is allowed to use right or left hand, beads etc. for Tasbeeh. This act cannot be considered as an innovation in the religion of Islam. The Prophet (PBUH) himself never forbade his companions from counting Tasbeeh on stones, seeds etc. Similarly none of his companions, successors and scholars of Hadeeth has refused its permissibility. Prohibiting from using left hand or beads or stones or seeds is not only against to the consensus of the majority of scholars but also against to the above mentioned *Ahadith*.

Importance of Recitation of Darud and Its Virtues

Allah says in the Holy Qur'an: Surely, Allah and His angels send blessings to the Prophet. O you who believe, do pray Allah to bless him, and send your Salam (prayer for his being in peace) to him in abundance (Al-Ahzab: 56).

This verse indicates the position of the prophet (PBUH), which he enjoys among those who are in heavens, i.e. that Allah mentions him in the assembly of Angles and sends His blessings to him, and the angles also supplicate Allah for the high position of the prophet (PBUH). Allah also ordains upon those who are in the earth to send their supplication for the mercy and blessings of Allah on His prophet (PBUH).

It is mentioned in Hadeeth that when this verse was revealed, the companions said "O messenger of Allah (PBUH), we know how to salute you i.e. saying "Assalamu Alaika Ayyuhan Nabi, during salah, How to recite Darud. Allah's messenger (PBUH) instructed them to recited Darud Ibrahimi which the Muslims recite during salah after "At-Tahiyyat." (Bukhari).

Meaning of Darud: Sending Darud by Allah to His messenger means showering His mercy on him and exalting his name in the assembly of the angles. Sending Darud by angles and Muslims to the Prophet (PBUH) means to supplicate Allah to shower His mercy on the Prophet and exalt his mention.

Virtues of reciting Darud

- Allah's Messenger (PBUH) said: “Whoever recites one Darud (Salat) upon me, Allah will send ten Daruds (Salat) upon him. (Muslim)
- Allah's Messenger (PBUH) said: “Whoever, from my Ummah, recites, sincerely from his heart, a prayer (Salat) upon me, Allah sends ten blessings upon him, raises his Darajat by ten degrees and records for him ten good deeds and erases off him ten evil deeds". (Nisai)

Based on the sincerity and Taqwa, different rewards have been mentioned in Ahadith for the recitation of Darud.

- Allah's Messenger (PBUH) said: “The closest to me from amongst you on the Day of Resurrection will be one who sends more Darud to me”. (Tirmizi)
- Allah's Messenger (PBUH) said: Sending more Darud to me will cause the forgiveness of small sins. (Tirmizi)
- Allah's Messenger (PBUH) said: As long as Darud is not sent to me Duas are stopped from being accepted. (Tabrani)
- Allah's Messenger (PBUH) said: May his nose soil with dust in whose presence mention is made of me and he does not supplicate for me. (Tirmizi)
- Jibrail (AS) invoked Allah against the one who does not recite Darud upon hearing of the name of Allah's Messenger (PBUH) saying: May that person be destroyed in whose presence you are mentioned and who does not confer blessings upon you. Allah's Messenger (PBUH) said "Amen"
- Allah's Messenger (PBUH) said: The miser is the one in whose presence I am mentioned but he does not supplicate for me. (Tirmizi)

There are many wordings reported in Ahadith for Darud. However, the below mentioned words of Darud (Darud-e-Ibrahimi) are the best among them:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

(Allahumma Salle Ala Muhammad, wa Ala Aale Muhammad Kama Sallaita Ala Ibrahima, wa Ala Aale Ibrahima, Innaka Hameedum Majeed).

O Allah! Send Your Blessings on Muhammad and the family of Muhammad, as You sent your Blessings on Ibrahim and on the family of Ibrahim, for You are the Most Praise-worthy, the Most Glorious.'

Some Important Occasions for Reciting Darud

1) One should recite Darud whenever one hears, reads or writes the name of the prophet (PBUH) as stated in a Hadeeth. One can also say "Sallallahu Alaihe Wasallam" only.
2) Allah's messenger (PBUH) said: Salah is ought to be started with the praise of Allah and in the last Qa'dah, Darud is to be recited after the recitation of At-Tahiyyat then one has to supplicate.

Scholars have differed on whether the recitation of Darud in the last Qa'dah after At-Tahiyyat is wajib (obligatory) or Sunnate Mu'akkadah. However, we should recite Darud in the last Qa'dah of each salah (whether Farz or Nafl).

3) After listening Adhan but before reciting the supplication of Adhan.
   Allah's messenger (PBUH)said: 'When you hear Adhan (Call to Salah) then repeat what you hear, and

send Darud to me, for whoever sends Darud to me once, Allah will send Darud to him ten (times), then recite the supplication of Adhan. (Muslim)

4) Send more Darud on Friday:
   Allah's messenger (PBUH) said: Send Darud to me on Friday as much as possible, as the person who sends Darud to me on Friday is brought before me (Hakim & Baihaqi).
5) Before any supplication send Darud.
   A man came to the mosque, offered Salah and started supplicating after finishing his Salah, O Allah forgive me, have mercy on me. The prophet (PBUH) told him, when you offer Salah and start supplicating first of all, praise Allah, send Darud to me then supplicate for you.
6) Whenever you find time send Darud.

Allah's messenger (PBUH) said: Neither make my grave a place of fair nor your home a graveyard, send Darud to me wherever you are it will reach me (Musnad Ahmed).

Author’s Introduction

Dr. Mohammad Najeeb Qasmi is an alumnus of Darul Uloom Deoband and Jamia Millia Islamia, New Delhi. Beside hundreds of short Islamic articles that he keeps contributing to various websites, daily newspapers and monthly magazines, he has authored so far 16 books in Urdu and his 14 books have been translated into English & Hindi. He also organizes Hajj Orientation programme once in a year at Riyadh, Saudi Arabia to provide accurate guidance to the pilgrims.

He belongs to an educated family of Sambhal, UP, India. His grandfather Maulana Mohammad Ismail Sambhali was a freedom fighter and a renowned scholar of *Hadith*. He taught *Bukhari* for 17 years in different institutes of India, whereas his maternal grandfather Mufti Musharraf Hussain worked in various Madaris in India as chief Mufti and *Muhaddith*.

After completing Islamic studies and theology at Darul Uloom Deoband in 1994, Dr. Najeeb Qasmi joined Jamia Millia Islamia University (JMI), New Delhi where he graduated in Arabic and two courses of translation (Arabic into Eng & Vice Versa). He also completed MA in Arabic from Delhi University (DU).

Dr. Mohammad Najeeb Qasmi has been awarded PhD from JMI in 2014 on the topic الجوانب الأدبية والبلاغية والجمالية النبوي من الصـــحيحين في الحديث under the supervision of Prof. Shafiq Ahmad Khan Nadwi & Prof. R. I. Faynan. Dr. Najeeb Qasmi has been working in Riyadh since 1999.

The mobile application (Deen-e-Islam) of his website (www.najeebqasmi.com) is spreading the message of Islam in Urdu, Hindi & English languages. This App is a collection of his 200 articles on different topics, 100 speeches and seven books. This App is available in Play Store as well as Apple Store which can be easily downloaded to a supporting device within 2 minutes even in urban and rural areas of India & Pakistan.

A similar App for Hajj and Umrah (Hajj-e-Mabroor) is also launched. All the issues related to Hajj and Umrah are presented through this App in Urdu, English and Hindi. Once the App is installed, pilgrims will no longer need to carry books of Hajj and Umrah. They can get information using that App and perform their Hajj or Umrah in Sunnah way. The App includes nine speeches, a presentation on how to perform Hajj and Umrah and 23 articles. If App is installed in the mobile phone, pilgrims can use it while being in Makkah, Mina, Muzdalfah and Arafat.
Various famous Ulamas of Indo-Pak, religious institutions and professors of several universities have also recommended to use both Apps (First Islamic mobile Apps of the world in three languages) by writing testimonials in favour of it.

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AUTHOR'S BOOKS

IN URDU LANGUAGE:

حج مبرور، مختصر حج مبرور، حی علی الصلاۃ، عمرہ کا طریقہ، تحفۂ رمضان، معلومات قرآن، اصلاحی مضامین جلد ۱،
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नमाज़ के लिए आओ, सफलता के लिए आओ
रमज़ान - अल्लाह का एक उपहार
ज़कात और सदक़ात के बारे में गाइडेंस
हज और उमराह गाइड
मुख़्तसर हज्जे मबरूर
उमरह का तरीका
पारविारकि मामले क़ुरान और हदीस की रोशनी में
लोगों के अधकिार और उनके मामलात
महत्वपूर्ण वयक्ति और स्थान
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